other thing, nor be acted upon by, or sensible of, any thing ; it can neither do nor suffer any thing,

> [a] Nam facerc et fungi nisi corpus nulla potest res.

Wherefore, to speak plainly, this can be nothing else but empty space, or vacuum, which wins through all things, without laying hold on any thing, or being affected from any thing. This is the only incorporeal thing, that is or can be in nature, space, or place; and therefore to suppose an incorporeal Deity is to make empty space to be the creator of all things.

This argument is thus proposed by the Epicurean poet:

> -Quodcunque erit csse aliquid, debebit id ipsum
> Augmiuc vcl grandi vel parvo-
> Cui si tactus crit, quamvis levis
> cxiguusque, Corpora in augcbit mimcrum
> summamquo scquciur: *Sin* intactilc crit,
> nulla de parte quod ulJam Rcm prohibcve
> queat per se transire mcantcm, Scilicet
> hoc id crit vacuum quod inane vocamus*

Whatsoever is, is extended or hath geometrical quantity and mensurability in it; which, if it be tangible, then it is body, and fills up a place in the world, being part of the whole mass ; but if it be intangible, so that it cannot resist the passage of any thing through it, then it is nothing else but empty space or vacuum.—There is no third thing besides these two, and therefore whatsoever is not body, is space or nothing:

> -Procter inane et corpora tertia per se,
> Nulla potest rerum in nuinero natura reliiiqiii.

* LucreL lib. L vci s. 444, &c. [b] Id. lib. i. vers. 434, [e] Id. lib. i. vcrs. 446.